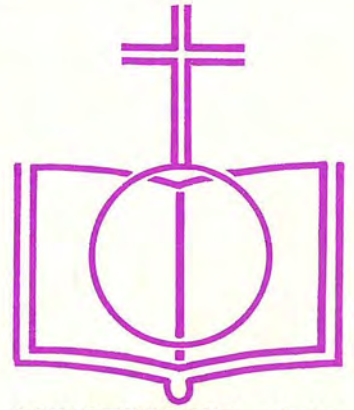


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Missionary

# HERALD

The magazine of the Baptist Missionary Society



NOVEMBER 1981  
PRICE 12p



GOD  
AT  
WORK  
IN  
INDIA

*Elderly patients at Ludhiana Hospital*

# BMS PRAYER GUIDE 1982



## THE 1982 PRAYER GUIDE

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### MISSIONARY MOVEMENTS

#### Arrivals

**Mr N Courtman** on 14 July from Bolobo, Zaire

**Miss D Osborne** on 14 July from Bolobo, Zaire

**Mr M Staple** on 14 July from Upoto, Zaire

**Mr and Mrs I Wilson** on 14 July from Upoto, Zaire

**Mrs M Hart** and family on 18 July from Chandraghona, Bangladesh

**Miss J Westlake** on 18 July from Chandraghona, Bangladesh

**Miss C Preston** on 18 July from Chandraghona, Bangladesh

**Miss V Green** on 21 July from Ngombe Lutete, Zaire

#### Departures

**Mr and Mrs R Cameron** and family on 21 July for Kathmandu, Nepal

**Rev P and Mrs Goodall** on 31 July for Colombo, Sri Lanka

**Mrs E Skirrow** and boys on 3 August for Hebron and Calcutta, India

#### Birth

On 20 July, in Sidcup, to **Rev P and Mrs Cousins**, a daughter, Jennifer

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (7 July-2 August 1981)

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### PRAYER GUIDE NOTES

**Gwen Hunter** (5 Nov) is on furlough.

**Rev A McKenzie** (15 Nov) is no longer Secretary of the JBU. The Secretary is now the Rev R A Anglin.

**Rev H S Jarrett** (16 Nov) is no longer the Secretary of the JBMS. This position is now held by Rev W G Green.

**Peter Ledger and Mr Grainger** (25 Nov) have handed over the Stamp Bureau to Mr R B Camp and Mr D Hammond.

**David Grenfell** (27 Nov) has died and Malcolm Pritty has retired. The Missionary Literature Association is now under the direction of Jack Cattle.

**Rev Pedro Manuel Timoteo** (29 Nov) has ceased to be the Secretary of the IEBA and the Rev Alvaro Rodrigues has been appointed Secretary.

## Secretaries

Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

Enquiries about service to:  
Rev (Mrs) A W Thomas

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It is difficult, perhaps almost impossible, for anyone who was born and has grown up in a small island like our own, to appreciate what the vastness of a country like India can mean in ordinary day to day living. A person from Madras is every bit as much an Indian as one from the Punjab and both will be proud of the fact, yet they would find it impossible to converse because each speaks a language different from the other. Their culture may be completely different also in that one could be an animist, and the other a Hindu. In Great Britain the English may make jokes about the Welsh and the Scots speak despairingly of the sassenachs south of the border and those in the Principality may be strongly nationalistic but we happily work together, live together, intermarry and recognize the others as neighbours.

In India the distances between communities seem to have created, not just a suspicion by an Indian from one part of the country toward one from a different area, but even a bitter hostility on occasions and this, quite naturally, creates a tension.

We believe strongly in the right of the individual to do his own thing. If one member of a family becomes a Christian the others in the family may not agree, certainly may not follow the example of that one, but they will not disown or ostracize the Christian member.

The situation in India is very different. In that country the family is regarded as an indivisible unit. Conversions and baptism is regarded as a community act to be undertaken in households and even in groups of households. There is a dread of 'unbelonging' and standing in isolation. Hindu neighbours have been known to join the baptismal line when the majority of a village have come to true commitment to Christ, rather than be separated from the group that is essential to their sense of being.

The missionary and Christian communicator therefore cannot, without disastrous self-delusion and failure, presume to transfer ideas, concepts and expressions of the Christian faith from one context to another without a radical re-orientation of thinking.

One of the achievements of the two great Churches in India – the Church of South India and the Church of North India – is that they have brought together, each in their respective spheres, people of India speaking different languages and with differing backgrounds and customs.

It has not been without its problems, of course, and still there are difficulties to overcome. Within the CNI, for example, it does not seem easy for the rich dioceses to understand the plight of the poor ones like Sambalpur and Cuttack and to share their resources, but they are one Church and are seeking a solution together.

An even bigger venture is under discussion. Talks are being held to seek a way of uniting the Church of South India, the Church of North India together with the Mar Thoma Church and so bring the whole of that vast country under the outreach of one Church.

In Christ there are not, in India, many different languages and tribes. There are millions of people for whom Christ died and deserving to know the truth of God's love for them without distinction.

# A KING AND VICEROY PLAYED A PART

by Desmond and Sheila Samuels

On 18 February this year the capital city of India, New Delhi, celebrated its Golden Jubilee. Just three days before this, the Cathedral Church of the Redemption also completed 50 years of witness and service in the city.

## A lack of enthusiasm

When the capital of India was moved from Calcutta to Delhi about 70 years ago, the Rev T H Dixon was sent there as chaplain. At this time, plans were already being drawn up to build a new city in Delhi next to the old one and Rev Dixon, realizing the significance of these future

developments, prepared a scheme for the spiritual care of the Christians of Delhi, who were mainly Anglicans. In October 1913 an appeal was made by the Bishop of Calcutta for £50,000 to build a church in this New Delhi. The Emperor, King George V gave his approval to the scheme and personally subscribed to the fund, but the general response was very poor. In fact, when Rev Dixon returned to Delhi after the First World War in November 1922, he was horrified to find that nothing had, in fact, been done! Services were being held in a room which accommodated only 60 people,

furnished with nothing more than a few borrowed chairs.

In February 1923, he gathered together a Building Committee which launched a second appeal for a worthy church to be built in New Delhi. At the ninth meeting of this Committee Sir Edwin Lutyens, the architect of New Delhi, was present and it was decided to institute a competition for designs of a building which, at the outset, would seat 300.

The choice of the site was a difficult one and it was not until 1926, with the help and advice of Sir Edwin Lutyens, that the Committee finally agreed upon the present site near Rashtrapati Bhavan, the President's House.

## A new impetus

The arrival of Lord Irwin as Viceroy in India made all the difference to the pace of affairs. He assured the Building Committee that he was personally willing to do all in his power to initiate, in England, an appeal for funds and that he was extremely anxious that the church to be erected in New Delhi should be a worthy witness to the Christian faith. Fortified by this support, the architect, Mr H A N Medd, was authorized to plan a building costing Rs 500,000 and seating 700.

The foundation stone, which like Christ Himself is in the midst of the Church, was laid at a simple ceremony on 23 February 1927 in the presence of the Viceroy, citizens of New Delhi and representatives of the Anglican, Baptist, Methodist and Presbyterian Churches. Today this building is recognized as the Cathedral Church of the CNI and serves two states as well as the capital city itself. It is interesting to note that the foundation stone of the Parliament Street Free



*CNI workers in the Cathedral*

Church was laid during the same month and its building, completed before the end of the year, was consecrated in November 1927. But because the Cathedral Church, as it was to become, was much larger and more ornate than the Free Church, it was not ready for consecration until February 1931.

### So much in a name

When thinking of the name for the new church, some were keen that it should be dedicated to 'God the Father'. It would be the church of the capital and it was hoped that it could be a place where all sects and creeds would have a meeting place. It was felt that as far as possible the Cathedral should have something of the atmosphere of a spiritual home for everyone. Some of the great theologians of the day were invited to comment on the name. They reminded the local committee that in a sense every church is dedicated primarily to the glory of God. Bishop Gore of Oxford pointed out that India is a deeply religious country and that most Indian people require little or no pressure to believe in 'God' but what they do lack is the notion of redemption, or mediation and salvation. Therefore it might be seriously misleading to suggest to Indians a concept of God which could be, as it were, separated from the thought of access to the Father through the Son by virtue of the Cross. Eventually, therefore, the committee agreed on the title 'The Church of the Redemption'. The church, although consecrated and open for public worship in February 1931, still lacked a dome, tower, organ, choir gallery, font, lectern and priests' stalls, but various gifts and contributions enabled these to be added later. The pipe organ, perhaps the rarest of its kind in the country, was built by Mr Sands of the firm of William Hill, Norman and Beard. The Anglican congregations throughout India,



*A church meeting*

Burma and Sri Lanka made contributions which were used to install the clergy seats and prayer desks. In the tower there is a bell made in Burma. The Dean and Chapter of York Minster made a gift which was used for the marble altar and the pulpit. King George V presented the silver cross on the high altar. Lady Grimthorpe and the ladies of Yorkshire provided the candlesticks. The white Agra stone font was a gift from the Mothers' Union, while the picture over the high altar, of the Madonna and Child is a copy of the one by Bellini in Venice. Above the wooden frame of the altar stand the figures of Christ, Mary and John carved at Bolzano in the Italian Tyrol.

### Inspiration in Venice

At last the church was completed. The plan was perhaps inspired by Palladio's great Church of the Redeemer in Venice. White Dholpur stone sandwiched within a roof and plinth of red sandstone was used for the building. Funds would not permit the entire external face to be made in Ashlar so a white stone in coarse rubble was used, while the smoother Ashlar was reserved for moulded courses and the elegant columned porches. The entire interior is white

stone except for the vaulted ceiling. The architect had intended the half dome over the altar to have a mosaic showing 'Christ in His present glory, The Eternal Redeemer and Ruler of the Universe', but lack of funds prevented this.

Until 1947, the church was part of the Diocese of Lahore, but after the formation of the Diocese of Delhi the church became the Cathedral of the Diocese and seat of the newly consecrated Bishop of Delhi, Bishop Arobindo Mukherjee.

This imposing Cathedral has commemorated many great occasions in the history of the country and the world. Memorial services have been held here not only for the great and attended by the great, but also for those who meant a great deal to the life of the church and the people it seeks to serve. Lord Irwin was so involved in the building of the church that his death in 1959 was commemorated by a fitting memorial service, as was that of King George V,

*: continued overleaf*

# A KING AND VICEROY PLAYED A PART

*continued from previous page*

Queen Mary, Winston Churchill, Dr Radhakrishnan, who as President of India opened the Parish Hall in December 1965, Mahatma Gandhi, at whose memorial service Lord Mountbatten read the lesson, Jawaharlal Nehru, Rajkumari Amrit Kaur, Lal Bahadur Shastri, Lord Mountbatten and Jayaprakash Narayan.

## **An important guest**

Thanksgiving services to mark events of national importance have also been held here. In more recent years the Prime Minister, Mrs Indira Gandhi and other leading government officials attended a thanksgiving service for the 25 years of Indian Independence. The bi-centenary of St Thomas, the apostle of India, was also celebrated here with a united thanksgiving service at which Mrs Gandhi was the chief guest.

The church has a membership of over 600, many of whom are senior government officials and high ranking armed forces officers. They live scattered throughout the city over a vast area and as the city expands almost daily, the members move further and further away, making pastoral care and oversight very difficult. In order to assist the Presbyters in this matter, the city has been divided into areas each with a separate convenor who resides in that area so that he can keep in regular contact with the local members and inform the Presbyters of any who need urgent pastoral care.

A social service programme among leprosy patients provides for the education of their children. These children study in Christian boarding schools and are supported by church members and by those in other churches in the city.

Since the formation of the Church of



*A Delhi laundryman or dhobi*

North India in 1970, the Cathedral has become the venue for CNI Executive meetings and CNI Related Missions Board Meetings. Many of the new CNI Bishops have also been consecrated in this Cathedral.

## **The Embassy Church**

Today the witness and service of the church continues with three services of Holy Communion every Sunday in English, Tamil and Hindi. There is Morning Worship at 7.00 am followed by The Lord's Supper at 7.30 am and Evening Prayer at 5.00 pm. The Presbyter in charge

is Rev Anand Chandu Lal, and he is assisted by us, Desmond and Sheila Samuels. Sheila is the Church Sister.

As we give thanks for the past 50 years we are reminded that for a long time this church was known as the 'Viceroy's Church'; a few older taximen still refer to it in that way. This title serves to remind us that as the Viceroy was an Ambassador, so are Christians called to be 'Ambassadors for Christ' and we pray that God will enable us to fulfil this role in the capital city of Delhi, serving and witnessing to his Glory.

# THE HOME OF THE RAJPUTS

by Wyn Gow

The chance to give the last five years of my service in India to Rajasthan, and in particular to Ajmer, has, in many ways, been very rewarding. Geographically, the change from the flat well-irrigated fields of the Baraut area to the almost barren countryside surrounding Ajmer could hardly have been greater. Rajasthan is one of the most interesting States in India, divided by the ancient Aravalli Hills which stretch from north to south. Lakes, jungles, valleys, deserts and fields form a picturesque setting for a variety of temples, palaces and fortresses, quite often perched high up on one of the hills.

Rajasthan, formerly known as Rajputana, was the home of the Rajputs, a very brave and gallant people, who fought to preserve their own culture and heritage. Kings and queens in their own right, they lived with their large families and servants in their enormous palaces which are dotted all over the State.

## It is second only to Mecca

Ajmer itself, surrounded by hills, and its beautiful lake, has many temples and mosques, as it is sacred to both the Hindu and Muslim.

For the Indian Muslim, Ajmer is nearly as important as Mecca. Thousands of Muslims gather each year at the tomb of one of their revered leaders, Khwaja Muoinuddin Chishti. The celebrations continue for a whole week and daily, hundreds of poor people are fed, as well as the many pilgrims who are attending the festival.

For the Hindu, the place of pilgrimage is Pushkar, a small town about seven miles from Ajmer. This town is also surrounded by hills and has a sacred lake. It is said that Brahma, who the Hindus believe created the world, was once searching for



a place to perform some religious observance. He was passing through Pushkar when a lotus flower fell from his hand and from that place water gushed out and formed a lake. The pilgrims who visit this place once a year, at the time of the November full moon, take a dip in this sacred lake and believe that by doing so they are cleansed from their sins. Unfortunately, today, there are many hippies living in Pushkar.

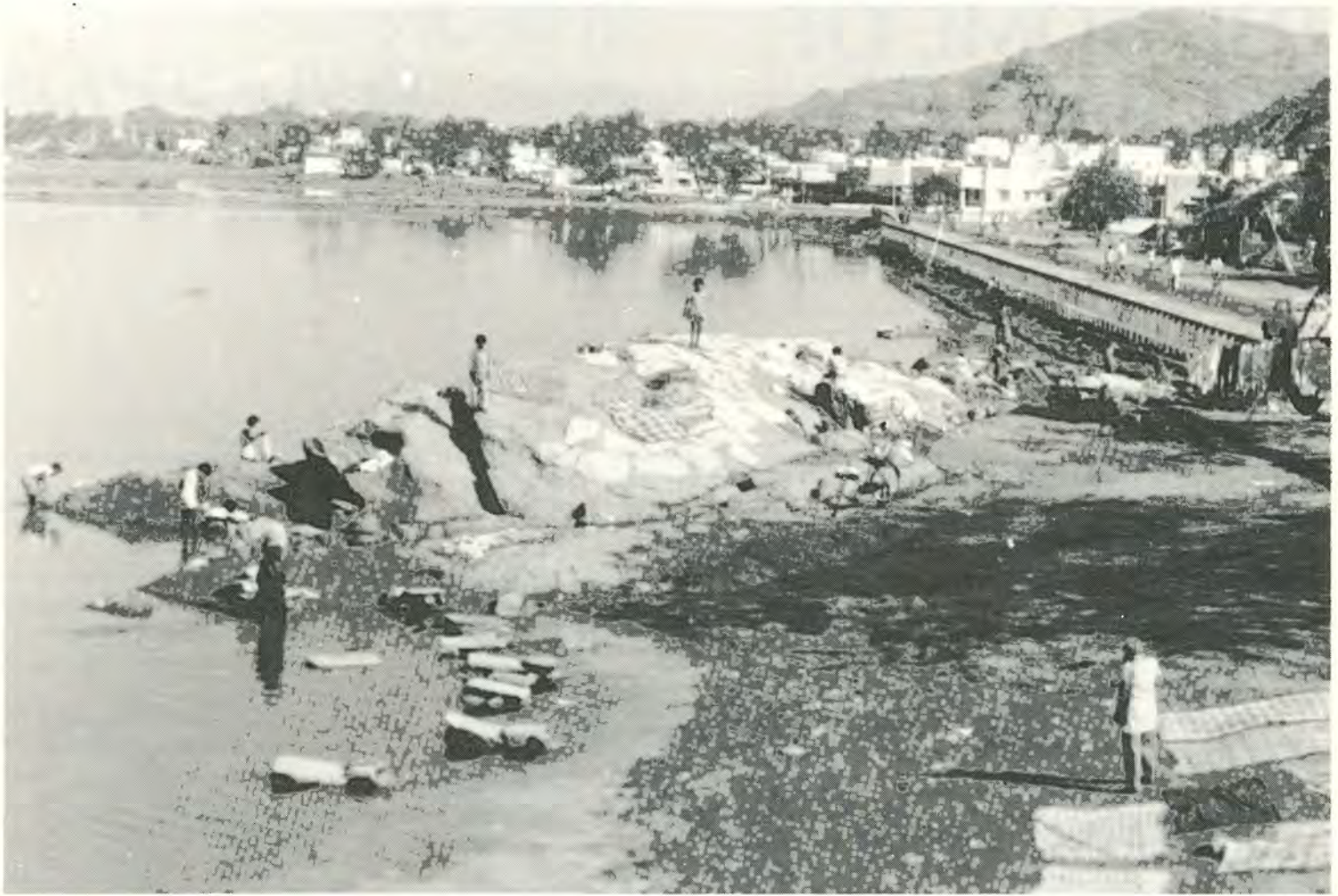
## A joint exercise

There is a fairly large Christian community resident in Ajmer. Some are members of

the three churches affiliated to the Church of North India, which jointly have a membership of about 2,500. There are also quite a number of Roman Catholics in the city. Between them, the Christians provide a number of schools, colleges and a hospital.

This then is the setting in which I have been working as a Church Sister for the past five years. Visiting has been an

*continued overleaf*



*Washday in Ajmer*

## THE HOME OF THE RAJPUTS

*continued from previous page*

important part of my work and I have called at many homes from some of the poorest to the homes of others who were quite 'well off'. The people of Ajmer are friendly and made me welcome. I soon lost count of the number of cups of tea I was expected to drink! They came from many walks of life. A large number are employed by the Railway here in one capacity or another, others own small shops and many are retired people, while others are doctors, nurses, or teachers.

Under the Church of North India the women have their own organization known as the Women's Fellowship of Christian Service. In Ajmer there are four branches of the WFCS. They meet regularly for prayer and Bible Study and at Christmas they have a joint Christmas party. An Annual Conference is held in a different part of the Diocese of Delhi, to

which Rajasthan belongs. These Conferences are usually well attended with most of the branches sending delegates.

### A 'young' old lady

All the churches of Ajmer unite for a joint service during the week of Prayer for Christian Unity, and again on the World Day of Prayer. There is quite a large Anglo-Indian community in the town closely connected with the Railways. I used to visit regularly one old lady of 94 from this community. She is a wonderful person and so bright and cheery. She is still able to keep her house neat and tidy, and to cook food for herself and her son, who lives with her.

One of Ajmer's real problems is an acute shortage of water. Water only runs from the taps for about an hour each morning – so all tanks, drums and buckets must be filled during that time. In the very hot weather, water may not come every day, perhaps every second or third day. This really makes life very difficult indeed.

Sandstorms are a common occurrence, as the desert is not very far away. There is a big irrigation project in progress which,

when completed in a few years time, should bring sufficient water to irrigate many hundreds of acres.

### Conversion without compassion is not enough

There remains much to be done by the people of God in India and in particular by the members of the Church of North India. The CNI is placed in the midst of a gigantic population of over 650 million, many of whom are harassed and helpless. It is in relation to these people that the church has to find the meaning of its existence. It must find ways of helping these often ignorant and exploited people, some of whom are found in almost every congregation in India today. It is not enough to convert people to Christianity without touching at the roots of oppression and injustice.

The church must mobilize its forces to meet these challenges. It must train its pastors and its members so that they are able to present Jesus Christ and his way of life to people who need salvation and practical help. This church needs your support in your interest, your prayer, and your understanding.



# THE LIGHT ON THE POTTER'S WHEEL

by Ann Bothamley

It was early morning as I made my way across the fields to the potter's house. A horde of crows were scavenging a dead cow; women were drawing water from the well; an oxen was being reshod; brightly hued kingfishers and jays added colour to the brown landscape and here and there a small patch of brilliant green indicated a healthy rice crop. A mongoose slipped away into the undergrowth and a small girl carrying firewood stopped to talk. Away in the distance the hills stood out against the horizon, solid and strong.

The potter was already at work and the clay prepared. I sat in silence as the sun cast a stream of light on the wheel. Under the hand of the potter the vessel began to take shape. Yes, I could see it was going to be a vase, but no, the shape was changing, perhaps a water pot? Ah yes, surely that was what it would be; but I was wrong. At last the vessel was complete, or so I thought. Another piece of clay was taken and moulded on the wheel, but then the first vessel was taken again and the two pieces moulded together. The final article was now ready to be baked.

## They come from miles around

Within an hour I was back in the centre of Vellore. Here I was surrounded by noise; buses, rickshaws, bicycles, and people. All types and conditions of people. Elderly Malyalee women dressed in spotless white; Muslim women completely covered in their black *burkhas*; turbanned Sikhs and neatly dressed people with typical Mongoloid features from the north-east of India, the people of Nagaland and Assam. Here and there were men in tight white trousers and little caps, so characteristically worn by the people of Nepal. The dark faces and brightly coloured saris reminded me

that I was in the land of the Tamils . . . but why so many others, obviously so far from home?

Of course the answer is the rambling building with the small blue and white sign that reads 'CMC Hospital', for it is to this place that so many people come from the four corners of India. They come with hope in their hearts; hope that they will find healing. For many it is the journey's end; for some it is the last resort.

A tiny two week old wizened baby lies

on a trolley in the Casualty Department. He is suffering from septicaemia. 'Sister, he is a precious baby,' the student nurse whispers. 'There are already eleven girls in the family but now at last there is a boy.'

'Please take care of Lily,' states a label left with a new born baby in a basket in the hospital chapel. This mother could not afford to support another child.

*continued overleaf*



*The Javadi Hills*

# THE LIGHT ON THE POTTER'S WHEEL

*continued from previous page*

Open heart surgery is performed on a young man from the Punjab. Congenital defects are repaired and he leaves with years of useful life ahead of him.

A transplanted kidney gives new life to a patient from Calcutta.

At the Rural Hospital near the Medical College, mothers are taught how to feed their families economically.

In the New Life Centre on the college campus, yet another generation of young patients with leprosy is rehabilitated and

taught self respect. 'Sister, I have been in so many hospitals, but this one is different. Here people care. I just can't get over it.'

## **Never too busy to praise God**

It is Sunday morning and the jeep jolts us over the unmade roads up into the hills about 40 kilometres from Vellore. The Bible Class girls, many of them daughters of our senior staff at the hospital, sing lustily the choruses they have chosen for the service. By 9 am we have arrived at our destination to be welcomed by the evangelist and about 70 young boys. A

simple service takes place, followed by some visits with the doctor who has accompanied us. Advice and help is given and we all share lunch together before making the return journey to Vellore.

In the simple mud and thatched roof church down on the plains a group of sweepers from the hospital gather in the evening after their work for Bible study. They sing with obvious joy and enthusiasm to the accompaniment of drums and cymbals and listen attentively as we seek to make God's Word relevant to their everyday lives.

Away in the north-west of India a young doctor and his wife struggle to maintain a small hospital in the buildings of an old Moghul palace. They have one nurse to assist them, only the minimum of equipment and too many people to care for. This doctor came to know the Lord Jesus Christ while studying at Vellore. Convinced of the need to share his faith and his ability as a doctor he now lives and works among a people who know little of the Lord he serves.

In a flat on the hospital campus a group of nurses sit cross legged on the floor, their Bibles open before them. The subject for study has been guidance and many faces are thoughtful as they contemplate the last months of their training and the future. For many it is time for their parents to arrange a marriage. Perhaps it will be to someone they have never met. How then to be sure that it is the person of God's choice? One such nurse has grown spiritually into a mature Christian over her years in CMC. With her parents' permission she has now left to work in a mission hospital for six months, trusting that the Lord will open the way to further service. Where and with whom she does not know. She longs to reach



*The entrance to the hospital*

her own people with the gospel, but as a single Indian woman she cannot work alone in a remote area.

### In every place

A man stands before me, tears stream down his cheeks as he stretches out his hands towards me. 'Please arrange for me to be discharged. I just cannot find more money to pay the hospital bill.'

Just down the corridor a wealthy patient leaves a basket of oranges for the staff while a beggar outside the front gate wraps a filthy sheet around him and pushes an old aluminium bowl almost under the feet of those milling along the road.

At Christmas our children's choir sang these words,

'He is not only in the incarnation,  
He's not only in Calvary  
He's not only at Pentecost, where the  
power of God broke free  
He's in the world at every place  
In every heart that breaks  
In man's responsibility, in every choice  
he makes.'

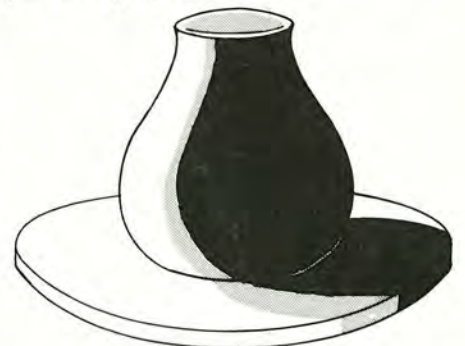


*The Nursing School*

Perhaps some of us would refute the theology of those words, but suffice it to say that God's Spirit is here. He is moving in and through his people. His love reaches out in compassion to the man who cannot pay his bill, to the father of the baby dying of septicaemia. It reaches out to the leprosy patient and the sweeper giving them self respect and a purpose in living. It convicts the medical student and the nurse and sends them out to tell their own people of a new and living way.

This is Vellore. Not the vast buildings and the medical facilities which can be found only in a few places in India. Here still there are those whom God is reaching in Christ, Hindu and Muslim, rich and poor, young and old, simple and intellectual.

This is Vellore which has to continue to seek afresh its part in God's plan and purpose. At times the frustrations and the seemingly insoluble problems would overwhelm one but my mind goes back to the sun sending that shaft of light on the potter's wheel. We cannot know what is in the mind of the potter as he shapes the vessel. What we do know is that the clay he uses must be prepared and ready, alive to its integral part in His plan and purpose.



*The town of Vellore*

# THE MUSTARD SEED

by **Jean McLellan**

(compiled from a report she submitted)

Miss Greenfield, a teacher by profession, recognized the pressing need for some medical work in Ludhiana, India, where she was stationed and opened a small clinic to give simple medical help. She so enthused her family in this project that later her sister, a trained nurse, left Edinburgh to join her and the clinic was replaced by a small ten-bedded hospital at which they also began to give basic training in nursing to a few young ladies. The project was funded by their brother who was an Edinburgh business man. That small attempt to alleviate suffering was begun 100 years ago this year and through that century was developed into the Ludhiana Christian Hospital and

Medical College, awarding degrees in medicine and nursing and recognized throughout Asia as one of the very best teaching hospitals.

The BMS became involved in this work in 1894 when it released Dr (Dame) Edith Brown from her post at Palwal and allowed her to join the team at Ludhiana to pursue her vision of training Indian women in medicine.

### Outreach to thousands

The thrilling fact of Ludhiana is that it is an ongoing work with a lively concern to treat man as a whole – spiritually, mentally, and physically and attracts into

the atmosphere of these high ideals eager students from all over India and beyond, to train in medicine, nursing and the para-medical sciences. Central to everything undertaken at Ludhiana is the desire to express the love of Christ and during last year the chaplain and his staff shared the good news of the risen and present Saviour with no less than 19,312 inpatients. Nor did they neglect to give witness to the outpatients who number approximately 800 per day.

One could be excused for thinking that the hospital and medical school itself was a sufficient work for anyone to contemplate and maintain yet Dr Nambudripad,\* the Medical Director, has encouraged a constant outreach through community medicine to an estimated 130,000 people who live in the urban and rural areas around the city.

The growth of the city, both in population – now one million – and in industrial and agricultural importance, has put new demands on the hospital. There are all kinds of accidents; industrial, agricultural and an increasing number of road accidents presenting acute emergencies which have necessitated a new and well equipped Casualty Department.

Today it is possible to see the outcome of the training given in past years. The two supervisors in charge of the Operating Theatre Wing are former students who organize the efficient running of the six operating theatres. They are excited that shortly three more theatres will be added and so the usefulness of the Wing will be increased, and advanced heart surgery will be possible. They also run a theatre technicians course because one of the great contributions that Ludhiana is able



*Jean McLellan speaking at the centenary celebrations*

*A young patient*



to give, since it was upgraded to offer degrees in the various sciences, is that it not only produces people trained in a medical skill, but advanced enough to teach it.

**Such a high standard**

One of the great joys afforded by this work is the number of students who come for training and receive more than that — they accept Jesus Christ as Lord of their lives. Those two supervisors in the Theatre Wing are today dedicated Christians. Two ex-students who are now tutors in the College of Nursing were



*A public health clinic*

Hindus when they first came to Ludhiana but now are radiant Christians and both married to Christian young men. The supervisors of many of the hospital and training college departments are themselves graduates of Ludhiana. But the training of the centre is not restricted to supplying its own future needs. Many of the graduates have found posts in and around Ludhiana in State and Christian hospitals doing excellent surgery and other work. This has also led to Ludhiana, the parent hospital as it were, being used more and more as a referral hospital. Something of the very high standard of the training given at Ludhiana may be judged from the fact that for the last four years students from Ludhiana have taken first place in the Punjab University, and in this present year one has gained eleven honours. At a recent Graduation and Convocation of the College of Nursing 25 nurses received the BSc degree and 29 were awarded diploma certificates.

*continued overleaf*

# THE MUSTARD SEED

*continued from previous page*

As part of the Centenary celebrations an International Christian Health Care Conference was held to which about 200 participants came for three days, beginning with a great service of praise and thanksgiving held in the Kalvary church.

## **Deadline is year 2000**

The Conference addressed itself to a number of aspects of Health Care. First it reviewed the contribution and performance of the Christian Health Care Service in India during the last 100 years.

It next determined to strengthen the communications between Indian and overseas Health Care support and decision making agencies. The Conference also engaged in a dialogue about the future relevance and role of the Christian Medical College in providing health care in all its aspects in the particular context of modern India.

It was noted that 40% of all hospital beds in India are in Christian hospitals and the view was expressed that the target should be 'Health for all by the year 2000.'

## **Discussions, dance and drama**

Some stimulating workshops were held when such topics as, 'What is compassion?', 'Deliberate caring' and 'Following the patterns of Christ' were discussed. The Conference, however, found time for relaxation as well. The nursing staff gave a display of beautiful dancing in gorgeously coloured saris. Then each evening, in the city's large open auditorium which holds about 2,000, a Christian drama on the life of Christ was presented. The town's people flocked to these and a deep impression appeared to have been made.

From the Director, Dr Nambudripad, through his administrative staff, to the newest student, optimism and confidence are to be found and all are looking forward to and planning for the future. This month the Prime Minister of India will open a new Maternity and Gynaecology Block. This addition to the hospital has been financed by the churches of New Zealand. The young people and the United Churches of Ireland have provided £75,000 to equip this new wing. What is more the Irish churches sent two of their young people to visit Ludhiana and so show their interest and concern in a tangible way.

The BMS at the present moment has no personnel working at Ludhiana though we still maintain our support of this work. We feel convinced, with Dr Nambudripad and his staff, of the vital role which Ludhiana has to play in India and with them we look to God with humble thanksgiving and praise, trusting in Him for all that lies ahead as a new era of Christian Health Care is begun.

*\*See the Missionary Herald for November 1980 p 172 for an account of Dr Nambudripad.*



*A boy receives a necessary vaccination*

# THE KEY FIGURES

by **Fred Stainthorpe**

A former missionary in Zaire

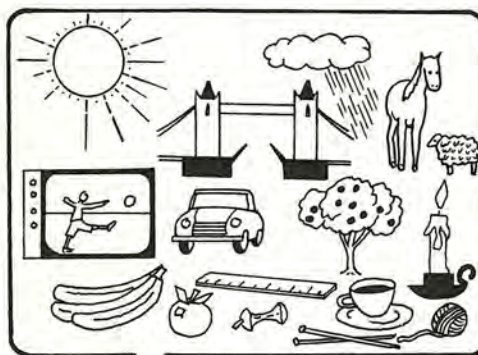
I have heard very few missionary sermons. Deputation speakers have told us, 'how it was' in Brazil or Zaire but for the rest of the year our horizons are strictly local. I suspect that my experience is by no means uncommon. I wonder why.

Perhaps our preachers are ignorant of the needs of the church overseas. It is hard to see why they should be so. The BMS sends out a letter to ministers each month containing information about its fields. Ministers do, of course, receive much correspondence, so perhaps it is wise not to be too curious about its ultimate destination, but surely the letter from Alberic Clement ought to remain on their desks to be passed on in suitable form later. Lay preachers who do not receive this letter can always obtain relevant information from Mission House.

## Other interests are no excuse

Perhaps pastors are not very much concerned about the work overseas. They are too busy expounding Paul's letters, for example, yet even these are all missionary letters, often touching on the regions beyond. 'When I have finished this business . . . I will set out for Spain,' Romans 15:29. If preachers are to become true expositors they must learn more of the missionary spirit which impelled Paul. On the other hand, they may be studying the Gospels. Jesus is proclaimed as 'a light that will be a revelation to the heathen' (Luke 2:32). An old slogan of the Baptist Men's Movement used to be, 'If you are not concerned with the Kingdom of God everywhere, you are not concerned with the Kingdom of God anywhere.'

Perhaps one or two are silent because they once heard the call to go overseas and refused it, and now their conscience



keeps them from talking about it.

Certainly there must be some reason why so many offering for service with the BMS are doctors, teachers and nurses, and so few are theological students. All power to the former; may the Lord increase their number yet ten-fold! But in the early days of foreign missions most of those called were preachers, and people in other walks of life wondered whether they would make good missionaries. Why has the proportion changed? Has God really stopped calling ministers overseas, especially when so many churches there are under-staffed?

Local ministers can be key figures in the arousing of missionary interest. They should consult more often with their missionary secretaries or councils, to plan the year's educational effort. The natural seasons of the church's year lend themselves to missionary reference.

Operation Agri now figures largely in harvest programmes but some still pass it by while few observe St Luke's day in November as a means of encouraging interest in medical missions. Nor does Bible Sunday in early December receive its due attention, and the BMS prayer calendar remains a sealed book in the pulpit on Sunday.

## They must set an example

It is during the annual deputation period, however, when ministers can be of most use. Let them prepare for the event and follow it up in their preaching on the neighbouring Sundays. Let them show a good example to the flock by being present to hear the missionaries! Sometimes the deputation weekend is a good excuse to go elsewhere, but how would they feel if all the congregation acted likewise?

Moreover if it is possible, ministers' fraternal ought to arrange a session in which deputation speakers can meet them. The visitors can often discuss affairs then which cannot be mentioned easily at public meetings. Pastoral methods and problems can be talked over and each can learn from the other. More importantly each gets to know the other as a person and the name on the prayer calendar takes on a face. They may even begin to write to each other! There are many churches from whose ranks few, if any, have answered the call to overseas service. This is hard to explain when we claim to be followers of a missionary religion and when heretical sects appear to be so much more zealous. But if the trumpet call is not clear, who will prepare for battle? How shall they go if they do not know? And how shall they know unless someone tells them? And who is there better to tell them than the local minister?

# OUT OF THE MOUTH OF BABES

by Helen Ewings

Earlier this year, after President Zia had been assassinated in an attempted *coup*, the Vice President of Bangladesh called for 'ultimate measures' to relieve Chittagong, which had been taken over by the rebel forces. Michael and I had warned Sarah, our daughter of six, that we might need to take refuge under the table if the air force was sent in.

As I was trying to find her pyjamas by torchlight, I realized how chaotic her bedroom was looking. 'When it's light tomorrow, you and I will have to have a good tidy-up here,' I said. 'If they drop a bomb on it,' she cheerfully replied. 'Then I won't have to bother!'

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